THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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## THE MOUND BUILDERS.

*(From the Juvenile Instructor.)*

[CONCLUDED FROM PAGE 115.]

The most complete account of the manners, appearance and history of the Indians of Virginia, particularly those inhabiting the sea coast, has been given by Captain John Smith, but unfortunately this bold pioneer relates only his own strange adventures, and the appearance of the country and its adaptability to colonization at that time. His intercourse with the natives was friendly, and he reported that "a more kind, loving people could not be." From other historians we glean but little relating to their manners and customs. The Indians of Virginia had their temples, which were simply huts or cabins of a larger size than their ordinary habitations, and there was nothing singular about their construction. They were sometimes decorated with rude carvings and paintings, which possibly had some signification understood by them (McCulloch's Researches, p. 111.) The Virginians believed there were tutelary deities to every town, besides the Great Spirit and other gods which are confounded with him.

Our knowledge of the tribes inhabiting New England previous to the landing of the Pilgrims, is as meagre and indefinite as the history of the Virginians. The Naragansetts, under their venerable sachem, Canonicus, were perhaps the most powerful, and in many respects superior to the other tribes in that section of America. They had a temple, in which was kindled a fire, and the people at stated times cast into it, through the hands of their priests, whatever articles they esteemed valuable (Purchas' Pilg. iv). This temple was said to have been spacious. A few years previous to the arrival of the Europeans the country had been greatly depopulated by a disease which had previously been unknown to them. From their traditions it appears they had emigrated from the west not many years previous.

The most important Indian nation of the United States was the renowned confederacy known as the Iroquois, or "six nations." They were originally divided into five tribes: Mohawks, Oneidas, Cayugas, Onondagas and

Senecas. The Tuscaroras from the south were afterwards united with them. Various New England tribes were subjugated by them, and the great Powhatan of Virginia stood in awe of this powerful league. No American tribe ever produced such an array of renowned warriors and orators. The address of Garangula, the speeches of Logan, Red Jacket and others have been long considered master-pieces of declamation. The great centre of this confederacy occupied the country between the Oneida and Cayuga lakes in the State of New York. The Delawares and Shawnees, to the south, occupying the greater portion of Pennsylvania, and situated between the great northern and southern tribes, were in turn at enmity and engaged in wars with either party almost continually. The "Lenni Lenapi," or Delawares, according to tradition, resided many hundred years ago in a very distant part of the American continent. For some reason, not stated, they emigrated eastward in a body. After a very long journey and frequent halts (even years at a time), they finally reached the Mississippi River, where they fell in with the Mingoes (Iroquois), who had likewise emigrated from a distant country and had struck the river somewhat higher up. Their object was the same as that of the Delawares. Their spies discovered the country eastward of the river to be inhabited by a very powerful nation, who had many large towns with intrenchments and strong fortifications. They are said to have been remarkably tall and stout, and there is a tradition that there were giants among them. They were called Talligewi, or Alligewi. Many wonderful things are told of this people. The Delawares sent a messenger to the Alligewi to request permission to settle themselves in their neighborhood. This was refused, but they obtained leave to pass through the country and seek a settlement farther to the east. Accordingly they began to cross the river, when the Alligewi, seeing their great numbers, in fact there were many thousands of them, made a furious attack on those who had crossed, and threatened destruction to them all if they persisted in crossing the river. The Delawares in revenge for the great loss of men, prepared for a conflict, and made a league with the Iroquois, and they both attacked the Alligewi, when great and bloody battles ensued, in which many were killed on both sides, no quarter being given. The Alligewi, driven from their towns and fortifications, determined to abandon the country to escape inevitable destruction. Leaving the conquerors in possession of the country, they fled down the Mississippi and never returned. This war lasted many years. The tradition of the Iroquois is precisely similar in respect to this war. The Creeks, Cherokees, Choctaws, Catawbas, Chickasaws, etc., inhabiting the Southern States, were warlike and at enmity with the surrounding nations. Like all the other nations of America, they were driven to perfect desperation by the ravages of the smallpox, which made such havoc previous to the discovery. Their traditions and religion were similar to those of the Natchez. James Adair, a trader and resident among them for over forty years, published, in 1775, the most complete account of these tribes to be found in the early writers. The principal portion of his work is devoted to a disquisition on the origin of the Indians, and arguments to prove their descent from the Jews.

The various tribes west of the Mississippi vary but slightly in their shades of distinction from the other nations and tribes of America. Mr. Catlin has given us a most interesting account of these Indians, but has thrown no light on their origin. The Mandans are described by Mr. C. as being peculiar from the other tribes, having for the most part very fine and soft hair, and many being quite fair in complexion, with blue eyes. Their religious belief was in the main not unlike that of most of the North American tribes. One peculiarity, however, was the grand three days' ceremony of thanksgiving for the escape of their ancestors from the flood, of which they had a distant tradition strikingly conformable to Scriptural history. Although there is almost an endless variety in what the traditions relate concerning their origin, there is one peculiar incident universal

with the Indians of North and South America—they all speak of a deluge of water that once overflowed the land, destroying all mankind but a few individuals, whom each tribe claims as its own particular progenitors.

The ancient history of the aborigines, or of their migrations, is as confused as what they relate of their origin, and it is impossible to go back beyond a few years anterior to the arrival of the Europeans. Mr. Bradford, in his researches into the origin of the red race, adopts the following conclusions in regard to the ancient occupants of North America:

1. That they were all of the same origin, branches of the same race, and possessed of similar customs and institutions.

2. That they were populous, and occupied a great extent of territory.

3. That they had arrived at a considerable degree of civilization, were associated in large communities, and lived in extensive cities.

4. That they possessed the use of many of the metals, such as lead, copper, gold, and silver, and probably the art of working in them.

5. That they sculptured in stone, and sometimes used that material in the construction of their edifices.

6. That they had the knowledge of the arch of receding steps; of the art of pottery, producing urns and utensils formed with taste, and constructed upon the principles of chemical composition; and the art of brick-making.

7. That they worked the salt springs, and manufactured salt.

8. That they were an agricultural people, living under the influence and protection of regular forms of governments.

9. That they possessed a decided system of religion, and a mythology connected with astronomy, which, with its sister science, geometry, was in the hands of the priesthood.

10. That they were skilled in the art of fortification.

11. That the epoch of their original settlement in the United States is of great antiquity; and

Lastly, that the only indications of their origin to be gathered from the locality of their ruined monuments, point toward Mexico.

Mr. Lewis H. Morgan finds evidence that the American aborigines had a common origin in what he calls "their system of consanguinity and affinity." He says, "The Indian nations from the Atlantic to the Rocky Mountains, and from the Arctic Sea to the Gulf of Mexico, with the exception of the Esquimaux, have the same system. It is elaborate and complicated in its general form and details; and while deviations from uniformity occur in the systems of different stocks, the radical features are in the main constant. This identity in the essential characteristics of a system so remarkable, tends to show that it must have been transmitted with the blood to each stock from a common original source. It affords the strongest evidence yet obtained of unity in origin of the Indian nations within the region defined." (Baldwin's Ancient America, page 66.)

That the Mound Builders and the Toltecs were the same people there seems to be but little doubt; in fact, from the similarity in their buildings, and the traditions of one, and the picture writings of the other, it is very evident.

Mr. James C. Southall, an able English author, shows in three instances that the mammoth, or mastodon, has been *delineated* by races who have lived at no very remote date: 1st, on the monuments of Central America; 2nd, by the Mound Builders, whom he shows to have lived not more than fifteen hundred years ago (Recent Origin of Man). This, by the way, coincides with the Book of Mormon, as it was about the third or fourth century, according to Mormon's account, that the country was convulsed with war, and the peaceful governments and inhabitants destroyed, the remnants drifting into that barbarism which still clings to them.

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Sound health rules: Use good, simple food. Take plenty of sleep. Do your work in the sunshine that God gives, and not in artificial light. Use relaxation.

# FAITH.

BY ELDER EDWARD HANHAM.

The principle of faith has been a subject which Apostles and Prophets have dwelt upon with much earnestness in all ages of the world.

Belief is credit given by the human mind to evidence either true or false; it is a thorough persuasion of mind. Circumstances transpire near at hand, sometimes afar off—a report of the same is conveyed to the mind through the hearing of the ear, or by reading a letter, a newspaper, a book, or, peradventure, an ancient manuscript reveals to view an event which took place a thousand years ago; then it is that by the exercise of human reason circumstances are accepted as facts. Every additional truth increases the amount of the mental treasure.

In reading the history of our Savior contained in the New Testament, and also viewing his life and death through the prophecies of Isaiah and other inspired writers, the proofs of his divine mission are so clear, that we are compelled to accept him as the veritable Son of God, the Redeemer of the world, who "was wounded for our transgressions," and by whose "stripes we are healed." It is supposed by some professing Christians that when our Savior said, "It is finished," that the full salvation of all men who will believe was an accomplished fact, to the utter exclusion of all good works on the part of man. This is a very grave mistake, and the acceptance of such false doctrine is ruinous to the best interests of the soul. By the expression, "It is finished," we are simply to understand that that part of our Lord's great and holy work relating to our earth, which he had to do in mortality, was accomplished. He had no reference whatever to man's individual salvation.

FAITH is the motive power of action in man, in all things spiritual, in all things temporal. It is in the human mind what the main spring is in the watch. In its divine operations it enables man to carry on a spiritual warfare against "principalities and powers, and spiritual wickedness in high places." Through its influence the mind acts upon the body, and like a living tree it brings forth good fruit, "meet for the Master's table." It impels us on to victory! Faith is an anchor to the soul. Its presence assures us of the existence of objects we have not seen with the natural eye, —it creates hope by which we, even now, appreciate blessings that will be enjoyed in the great future. Confidence and joy, like twin graces, through its instrumentality, spring up and bloom in unmistakable felicity in anticipation of the glory to be revealed.

By faith Joseph Smith received the *plates* from which he translated the Book of Mormon.

By faith Brigham Young led the Church from Nauvoo to the Rocky Mountains.

By faith the Latter-day Saints, of all nations, gather to Zion.

By faith the Elders leave their homes in Zion, and go forth to Babylon to preach the Gospel.

By faith the Saints in Zion, and in Babylon, survive all opposition.

Now faith prompts a man to go out in the field and sow grain, not knowing at the time how many fold the seed thus sown may bring him in the golden day of harvest, but still anticipating "a good crop."

By faith Christopher Columbus discovered America.

By faith, much has been done in temporal matters, by men and nations, unaided by divine power.

When the inspiration of the Holy Spirit illumines the mind of man, then is the time that glorious results flow from living faith. The everlasting Gospel is accepted, and its principles are made manifest in our everyday life. A Saint is tempted to partake of the intoxicating cup; he answers, "I will not." If inclined through some unfavorable circumstance to neglect prayer, faith urges him to his duty.

PRAYER! What a saving word is prayer! in faith it is all-conquering! In the reign of Darius, king over the

Chaldeans, Daniel prayed "three times a day." His integrity brought him high honor. True, he went through tribulation, but from the lion's den he rose as one from the dead, a conqueror in the name of the God of Israel. There are but few places in this life where it were unwise to pray—to pray vocally—in secret, in the heart, we can pray anywhere, at any time. With whom and for whom shall we pray? Pray for all for whom it is lawful to pray. If a sister has a husband not in the Church, is it right to pray for him? That is the very man we should pray for—pray that he may be brought to a knowledge of the truth; pray also for an unbelieving wife, that she may be saved. It is more congenial with human feeling to find ease and sweet rest in bright sunshine, than to have to face a tempest in a miry place. The servant of God has to wage war with the powers of sin and error, overcome evil with good, and cause light to prevail where darkness did before abound. This is where faith can be brought into lively exercise to the saving of souls. In making efforts, in faith, to do good, we place ourselves in a position which God can approve and bless. Man scatters the seeds of righteousness, God gives the harvest. Man will be blessed with wisdom, knowledge, and power, in proportion to his faith and perseverance. Zeal for the Lord will be crowned with success.

All spiritual blessings will be obtained through faith. Revelations for individual salvation will be received; the sick will be healed; the gift of tongues and the interpretation thereof will be enjoyed; the Holy Ghost will fill the heart with joy and peace; prophecies will be uttered; all temptation will be overcome; peace and goodwill prevail through faith. Let us seek to improve upon this great blessing, in order to excel in all things in godliness.

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## OUR CHILDREN.

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Salt Lake City,
Jan. 23, 1876.

*Editor Deseret News:*

Questions are frequently asked by strangers visiting our city respecting the mental and physical qualities of the children of the Latter-day Saints. An impression has got abroad that as a race we are retrograding, our children are degenerating by reason of our social institutions, especially by our practice of plurality of wives, and as this is thought to be the most vulnerable point for the attack on "Mormonism" it is fashionable to assert that this is the predisposing cause of the supposed degeneracy.

Seeing that it is impossible that our children, or even a fair proportion of them, can be brought before the scrutiny of the public to decide this question, it may be pertinent to assert, and as far as possible to prove, that our children are not degenerating, nor are our conditions as a people such as are likely to cause degeneracy.

Before attempting this, it would be well to discover a correct standard of the human family, so as to ascertain the relative height of ourselves and of our offspring physically, intellectually, and morally. As it will, however, be impossible to find a standard among any people to which all men will agree to refer, we shall have to institute comparisons with those characteristics that most men acknowledge as essential to virtue, and as correct indices of relative superiority in a race.

Among the conditions that have been in all ages and still are recognized as evidences of superiority, by men, is that of persistency in overcoming the ordinary difficulties incidental to building up a community; although we are a young people it would be unfair to deny that men generally have acknowledged that we possess this kind of superiority. But we claim that this is the result of higher motives than those which have actuated and still actuate men generally in founding cities and building

up communities—motives which only inspire the superior races—enlightened religious motives.

Of course men outside the pale of this community will take this assertion for what it is worth; but the self-restraint, the surrender of the individual to discipline for the common good, the incessant and arduous labors which are essential to, and without which, it is impossible to attain to a high state of civilization, may at least be received as evidences of moral excellence.

As to those who would judge of our children, let them concede the truth of the proposition, that as a people, we are physically and morally equal to other people. We would then refer them to the biological law that "children born under circumstances of trying difficulties to their parents, inherit an organization better adapted to the circumstances." The very trying circumstances that have proved our superiority as a people are, if Spencer is correct, among the more favorable impulses to, and promises of, a higher development in our offspring.

With regard to the perpetuation of the race, we have only to show that the causes that are operating to produce extinction, do not exist among us as a people. It is the violation of the natural laws, that imposes the penalty by which men lose their vitality, by practices which are denounced by every thoughtful and honest writer on physiology. Vice, which is the rule in ordinary cities, is the exception here. The increase of families here is recognized as a blessing; and if we have not yet attained to the knowledge by which to save, we at least try to save, and do not destroy our children. No physiological, moral and religious treatises are published, or needed, to instruct the most unlearned among us in reference to this or kindred immoralities.

And what is the result as seen in our children to-day? Just what we might expect if there be natural law to regulate the family of man. Our children are hardy, intelligent, moral; willing to subject themselves to discipline as their fathers have been. By the extraordinary circumstances that have brought together people from various nations, whose religious views are similar, but whose habits of life have been different, a mixture of races has been brought about that is highly favorable to development. This has not been brought about by the sword; by the conquest of race by race, which has been an acknowledged element of improvement among men; but by the voluntary impulses by which beings of like habits of thought naturally congregate together, when they have sufficient energy, intelligence, and independence.

These are a few of the many evidences that can be adduced to show, that the thoughtful among visitors need not have any apprehensions about our children having degenerated; and most certainly there is no ground whatever for fears of our becoming extinct as a race. The conditions are highly favorable to our perpetuation as a people; the mothers of our children are, as a general thing, superior women, honest, industrious, self-sacrificing, intelligent. We have seen what the fathers are, all may see it in the grand results which crown their labors. Who ever heard of a race degenerating under such circumstances?

And, in this connection, it is not argued, nor should it be expected, that we are perfect as a people and, in every instance, our offspring superior to the children of other people in moral excellence, physical superiority and intellectuality. But we do claim that the surroundings, the discipline, the habits, associations, the freedom from evil influences of longer and older cities, and, as we believe, the religious teachings of our children, as well as the superior advantages above alluded to in the practice of virtue instead of vice, are not only preventing degeneracy but producing an evident improvement in our children, and laying the foundation of our perpetual increase and development as a people.

F. T.

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To affect the practice of austere virtue, to feign the rigidity of piety, is not the observance of decorum; it is to become a hypocrite.

## MARRIAGE AND PROSTITUTION.

Again another opportunity for investigation presents itself in order to find out the least sexual evil. Hardly one, from every five men are married or will ever marry.

This is a sad but real fact. Nature fully affords a woman for every man as if in compliance with the common law of universal duality, but scarcely one from every five human beings are legally married.

At least eighty from every one hundred men or women have not entered the matrimonial sphere. What will then become of the "eighty percentage" of these abandoned daughters of Eve? shall they silently and inevitably fall the involuntary victims of social injustice?

Shall they die out and murder themselves by inches through the dumb despair of sexual starvation.

Or, shall they (to obey God's first command of "Grow and multiply," which they are unable to legally accomplish) put an everlasting stigma of infamy on themselves and family?

How can they possibly wear Maternity's Bright Diadem, to them by God given, when there is no help-mate to crown them with?

And this is but the natural and inevitable result of the present abnormal social condition, even in the so-called Christian and civilized nations of the world.

Now the question is again, which of the two is the less evil, forced celibacy with the untold secret horrors and syphilitic puses which contaminate innocent generations, and fill the world with spurious bastards, or polygamy without venereal disorders and without illegitimate offspring? Society owes justice to all, chiefly to women and children; and to avoid the cause of degradation, decay, short life or premature death to them (and to all) is the chief point on which the laws ought to gravitate.

Legislators from both civilized and enlightened Europe and America, affirm, that to prevent the causes which produce harlots is an impossibility before annihilating the causes which produce the exorbitant ratio of bachelors.

Hence the origin of legally licensed brothels among the so-called Christian people in both hemispheres.

Compare for a moment, if you please, illegal and persecuted (strange to witness under our flag) Mormonism, and legally licensed brothelism.

The productiveness, health and usefulness of women in the first, and the sterility, sickness and short life in the last condition. Nature denies children to harlots. The Savior of Christianity was the offspring of a long line of polygamists.—*Los Vegas (New Mexico) Advertiser.*

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A Syrian convert to Christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," answered Hayop, "but if the ass has a habit of falling into the same pit every Sabbath, then the man should either fill up the pit or sell that ass."

THREE YEARS BEHIND.—Unless cases are specially favored by being forwarded, there is no chance for early hearing and decision in the Supreme Court of the United States. According to the Washington *Chronicle*, that august tribunal, although composed of "as faithful and able a set of judges as ever sat upon the Supreme Bench," is heavily overloaded, as the business of the court is fully three years in arrears, and is constantly increasing. At the present time there are over eight hundred cases on the docket. Unless, therefore, there be some reorganization of the Federal appelate courts, to divide the business and facilitate its dispatch, there is little hope of the early and final decision of cases appealed henceforth, unless they are of such great moment as to demand and receive preferential consideration.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*MONDAY, FEBRUARY* 28, 1876.

## THE "SCOTSMAN" AND THE LADIES' MEMORIAL.

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A LATE impression of the Edinburgh *Scotsman* contained some strictures on the memorial of more than 23,000 "Mormon" women for the repeal by Congress of the Federal laws against polygamy, which we intended to notice at the time, but, as other matter required our space we have reserved this until now.

The *Scotsman* says, "If the petition were genuine, it was difficult to deny that it supplied strong evidence of the contentment of the 'Mormon' ladies with their situation." Unquestionably it does; and it not only proves their contentment, but also their earnest desire that the marriage system in Utah shall not be interfered with.

From the *Scotsman's* stand-point it seems incredible that women should do this, and he therefore concludes the memorial must be a "bogus" one, and tries to make it appear so by repeating a lot of disingenuous stuff copied from certain American newspapers, and originally hatched in Utah by a most mendacious "ring." The chief grounds for doubting the genuineness of the memorial as alleged by the *Scotsman* are—"That there are not 23,000 adult Mormon females in the Territory of Utah, and that, allowing all the signatures to be good, many of them must be the sign manual of girls under thirteen years of age." Again, "Others were told that the prayer of the petition was for the reduction of the railway fares to Philadelphia, and the admission of the people of Utah to the Centennial Exhibition free of charge." In reply to the latter assertion we copy the following from the *Washington Star*, of Jan. 24th. "Another petition was presented in the Senate and in the House to-day from the women of Utah. There were 2,678 names attached to the document. The objects asked for are, that Congress appropriate a sufficient amount to make the Centennial exhibition a success, and an amount sufficiently large be appropriated that the exhibition be thrown open free to all. This is the most numerously signed petition which has been presented to Congress for these objects. It has been asserted that signers of this petition in Utah have complained that their names have been attached without their consent, to the petition of the 23,626 women of Utah presented to the Senate and House a few days ago. Delegate Cannon, from Utah, says that there is not a shadow of truth in these statements. The two petitions are entirely distinct. That signed by the 23,626 women was drawn up and circulated by the Ladies' Relief Societies of Utah, the members of which are Mormons, and asked Congress to repeal the anti-polygamy law of 1862, and the Poland law of 1874, and to admit Utah as a

State. The delegate is positive that not one of the signers of this petition was led to think that she was signing a petition for any other objects than those set forth in the memorial. The other petition was circulated under the auspices of the Women's Centennial Executive Committee."

As to the assertion that there are not 23,000 adult females in Utah and the inference he would have his readers draw therefrom, that, therefore, children must have signed it, we observe that the last paragraph of the memorial reads as follows: "Not one of the 23,626 signatures to this memorial has been obtained either by enticement or coercion, and none under twelve years of age have been permitted to sign"

The memorial, in the main, is either genuine or false, and that must chiefly rest upon the popularity, or the unpopularity of plural marriage in Utah. Now the doctrine of plural marriage has been publicly taught by us, from pulpit and press, for upwards of twenty-three years. It is an essential article of our faith. The Saints who were in Utah in 1852 knew this; every convert made in every part of the world since that time knew it; and the world at large knows it. The Government of the United States clearly recognized it, when, after ten years of observation they legislated, in 1862, for the prohibition of plural marriage in Utah, and again, after a further lapse of twelve years, in 1874. We repeat that the plural marriage system is an essential article of our faith, and has been so for more than twenty-three years, and every Latter-day Saint so understands it, and affirms it to be; therefore, that they should have refused to sign that memorial, under those circumstances, is altogether incredible. As well believe that there is no Territory of Utah, nor people called Latter-day Saints abiding there. We are, therefore, warranted in affirming that the memorial is, in the main, genuine; that the petitioners did sign it; and, that the *Scotsman* looks at this matter from a wrong stand point.

Our contemporary indulges in certain contemptuous remarks, as ungallant as they are unphilosophical, and uncharitable. He says: "The Mormon women prefer to have only a third, an eighth, or any other fraction, as the case may be, of a husband and a home." We say he indulges in these remarks, because he repeats them, and, evidently, only for effect's sake. But we inquire, does a mother fractionalize her love as the number of her children increases? Is her love necessarily less intense for the "third" or "eighth" child than for the first? If not, why should a husband necessarily fractionalize his affection, in behalf of a third or an eighth wife? We remind the *Scotsman* that we are discoursing of love, not lust. Again, we think it better, more philanthropic, and more Christian-like, for a good man who is possessed of substance, to provide honorable homes for several women, under a system of marriage expressly ordained of God, than to marry only one of these, and leave the rest to become celibates or prostitutes.

Preventing an evil is better than curing it, and much human misery is preventible by proper social regulations. The laws of God and the laws of nature always harmonize with each other, and the only manner in which we can perfect our civil laws is to bring them into perfect accordance with the former.

Plural marriage is a law of nature; it is also a law of God. The Bible forbids prostitution, but it permits plural marriage. The ancient Greeks and Romans forbade the polygamy of the Jews, who were the chosen people of

God, and the polygamy of the barbarians who were in a state of nature, but permitted prostitution. Modern monogamy pretends to forbid both, but really permits prostitution also. Monogamous morality is, therefore, that of ancient paganism, and not that of the Bible, and prostitution is as much a necessary part of our social system as it was of that at Athens, at Corinth, or at Rome.

Monogamy is not Christianity but Romanism. Protestants ignorantly repudiate this fact, but it is nevertheless true; indeed, their religion is, in the main, derived from Rome. It has the natural similitude of the daughter to the mother, for Rome is the mother of harlots and the protestant sects are her daughters. It is not denied that the daughters have freed themselves from some of the errors of the mother, but it was next to impossible to fully eradicate them; and, even now, enlightened churchmen are gravitating back to her. One of the essential points of similitude between mother and daughters is that which denies the need of present revelation. This monstrous dogma has led them to put to death inspired Prophets and Apostles called and sent of God, in our day, even as it led the Jews of old to crucify the Savior, while they built "the tombs of the Prophets, and garnished the sepulchres of the righteous." (See Matt. xxiii, 27—33, and Luke xi, 46—52). It was a natural result of this heresy that the doctrines of the early Christian church should become corrupted. Some of those corruptions have been renounced, while others are retained, which through uncontroverted tradition, carry to us all the semblance of God's truth, and as such are interwoven with every fibre of our faith. Of this character is our traditional faith in the pagan system of monogamy.

The nunnery system was a necessary outgrowth of monogamy, because, as many women were, under the latter, denied the state of matrimony, some provision became necessary for their maintenance. Protestantism sweeps away the nunnery system, but she makes no provision for the nuns, or those who would have become nuns. Modern Christianity virtually says to more than half the women, "Ye cannot marry, hence ye must not love," while to the men she says, "Thou canst marry but one woman, and one only shalt thou love," without regard to the one woman's condition or physical ability, on the one hand, or the ultimate fate of the surplus women thus deprived of their dearest rights on the other.

We are now glancing at this question from a social point of view, and aside from its religious aspects—although the latter are of immeasurably greater importance,—and we firmly believe, that, while the suppression of prostitution under the monogamic system is impossible, it is much safer, more satisfactory, more natural, and in every way better, to provide all women with the opportunity of honorable marriage, than to leave many to celibacy or profligacy.

The faith of the women of Utah embraces a perception of this great social truth, as well as very many other truths—social and religious—pertinent to this subject, which we care not to repeat here, and the *Scotsman*, and everybody else, may rest assured that the women of Utah know what they are about, and that an overwhelming majority of them did voluntarily sign that memorial.

D. McK.

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The more methods there are in a State for acquiring riches without industry or merit, the less there will be of either in that State.

## MINUTES OF A DISTRICT MEETING,

HELD IN WHASTELL'S ACADEMY, SOUTH DURHAM STREET, SUNDERLAND, SUNDAY, FEB. 6, 1876.

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Elders from Utah present: — A. Galloway, President of the Durham and Newcastle Conference, and Elder Wm. Nelson, Traveling Elder in the same; also J. M. Parish, B. S. Newton, R. Harrison, and J. Cox, Presidents of Branches, and a number of local Elders.

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10.30 a.m.

Meeting called to order by Prest. Galloway. Singing—"The morning breaks, the shadows flee," &c. Prayer by Elder Cox. Singing—"Joy to the world, the Lord will come," &c.

Prest. Galloway briefly stated the object of the meeting in a few appropriate remarks.

The following Branches were then represented—viz: Sunderland, Newcastle, South Shields, South Church, and Haswell. The reports were very encouraging, the Saints generally feeling well in the Latter day work.

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2 p.m.

Meeting opened with singing and prayer. One brother was confirmed and a child blessed.

The Sacrament was adminstered.

Elder Nelson then spoke a short time, bearing his testimony to the truth of the Gospel as revealed in these last days to the Prophet Joseph Smith, followed by

Prest. Galloway; subject, "Utah and the Mormons," giving an account of the vicissitudes, trials, and difficulties the Saints had to encounter in converting the solitary wilderness, making it to "blossom as the rose," which was listened to with much attention by both Saints and strangers, there being quite a number of the latter present.

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6 p.m.

Meeting opened with singing and prayer.

Elder Middleton, of the Sunderland Branch, delivered a short but interesting discourse upon the first principles of the everlasting Gospel, followed by

Prest. Galloway in an able discourse; subject, "President Young's policy in Utah," and the conversion and baptism of the Indians.

Benediction by Elder Wm. Nelson.

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The above meetings were previously announced in the columns of the Sunderland *Daily Echo*, consequently, at the evening meeting especially, there was a large attendance of strangers, of an intelligent and respectable class, who listened with a great deal of attention, and in perfect order, many expressing themselves, at the close, well pleased with what they had heard.

These are the largest meetings that have been held in Sunderland for several years, and we trust that it is "the dawning of a brighter day" for the Church in that place. The *Echo* of the 7th inst. had a short, but favorable article on the meetings held by the Saints on the previous day.

W. McMILLAN, Reporter.

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## HOME CORRESPONDENCE.

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### ENGLAND.

Stanwick, Feb. 19th, 1876.

Prest. Albert Carrington.

Dear Brother,—It affords me pleasure to write you regarding the progress of the cause of truth in this part of the Birmingham Conference. Until recently, there have been but two members of the Church in this village, (mother and daughter) but now we have seven faithful members, and I am satisfied our numbers will be increased, ere long, as we are holding meetings every Sabbath, and quite a number of strangers seem to be en-

quiring after the truth.

Some of the Elders from the Nottingham Conference have made several visits to this place and assisted in the good work.

The Rector of the Parish, here, has delivered a lecture on "Mormonism," but he frankly acknowledged on arising to address his audience, that he knew nothing about the "Mormons" or their principles, only what he had learned of late, through corresponding with a clerical friend; also some pamphlet which he had obtained from our opponents, and from which he read his (so-called) lecture, commenting upon it when it suited his purpose. How absurd for a minister to attempt to enlighten his flock on a subject which he knew nothing about! His advice to the people to avoid coming to our assemblies to investigate for themselves, does not accord with the admonition of the apostle Paul, to "prove all things, hold fast that which is good." Again, "he that judgeth a matter before he heareth it, is not wise;" it is very evident the Rector has judged without hearing, or knowing (according to his own statement) consequently I must conclude he is not very wise.

As regards his assertion that Christ is all-sufficient, and we have only to call on him in order to go where he is; this does not agree with Christ's words, for he says, "Why call ye me Lord, Lord, and do not the things which I say." Again, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Also, "He that believeth and is baptized shall be saved." Hence, mere belief will not save any person in the Kingdom of God, unless they comply with the ordinances of the house of the Lord. All are required to be "born of water and of the spirit," according to the commandment of our Savior, and that too administered by one having authority from God as had Aaron; else where God and Christ dwell, there they will never be permitted to go.

Although we are in the minority, yet we have truth on our side and it will prevail, and many of our opponents are finding it out to their chagrin.

Trusting that the good work commenced here may continue until the honest in heart are gathered out; and with kind regards to yourself and colaborers in the Office, I remain as ever,

Your brother in the Gospel of Christ,

V. L. HALLIDAY.

## FOREIGN CORRESPONDENCE.

(*From the Deseret News.*)

Auckland, New Zealand,
Dec. 14, 1875.

*Prest. Brigham Young*:

Dear Brother,—Knowing your anxiety for the welfare and prosperity of the Elders of Israel, whether at home or abroad, I avail myself of the earliest opportunity to inform you of our safe arrival in this city, after a pleasant voyage of 33 days from San Francisco. We are all in excellent health, and, so far as I can judge, in good spirits. Four of the brethren will remain here, and the rest of us proceed at once to Sidney, where we expect to find brothers Welling, Steed, and Miller.

We were delayed nine days from Honolulu to this place, in consequence of the breaking of the main crank of the engine, which occurred twice, Nov. 26th and Dec. 2nd. The latter break came near being a very serious affair, but, through the protecting care and tender mercies of our Heavenly Father, and the prompt and wise conduct of the chief engineer, the damage to the steamer was slight, but the fright to passengers and crew for a few moments was considerable.

The distance from here to Sidney is 1,260 miles—time, under ordinary circumstances, five days.

Your brother in the Gospel of peace.

ISAAC GROO.

Gothenburg, Dec. 17th, 1875.

*Editor Deseret News:*

The missionaries called at the last October Conference, arrived all in good health and spirits. We are all in our respective fields of labor. The Swedish Elders were appointed as follows: Swen Nilson, from Tooele, and John Larson, from Moroni, to labor in Scona Conference, under brother Gustafson; John C. Sandberg to preside over Gothenburg Conference; J. A. Anderson, from Ephraim City, as traveling Elder in the same; E. F. Branling, to labor in Stockholm Conference.

The mission in this part of the country is in a prosperous condition. Our meetings are well attended and a few are being added to our number lately. Several good young men have been called in the mission this winter, and are doing a good work. The Saints are good and poor as usual, but all live in hopes of deliverance.

Stockholm Conference is increasing very rapidly, and takes the lead of the Scandinavian Mission for the present. They have twenty-two missionaries in the field, besides the local Priesthood.

Scona Conference, which used to be the largest in Sweden, is now the smallest, and but a few missionaries are there at present.

Drunkenness, immorality and vice of every description are increasing fearfully amongst the lower class of the people. Although it has been a general good time for some years, hundreds of families are suffering from cold and hunger. The middle class has turned to be very religious, and is joining in masses the Methodists, Baptists, and other sects, separating themselves from the State or Lutheran Church. The upper class is drifting into infidelity very fast, and society to-day is a sad picture to behold. My belief is that thousands of this nation will embrace the Gospel.

Yours truly,

JOHN C. SANDBERG.

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Honolulu, Sandwich Islands,
Jan. 12th, 1876.

*Editor Deseret News:*

The mail steamer *City of Melbourne*, arrived here from Sydney this morning, twenty-one days out, and leaves this evening for the coast. I reached here to-day, at 12 m., from Laie, our plantation, thirty-two miles distant. All with me there are in the enjoyment of good health and alive to their duties. A good spirit prevails among the Saints with us. Our cane labors move along finely, cane looks well and grows fast. Weather favorable at present.

I met Elder Pulsipher to-day in Honolulu, he having been spending a few weeks on this side of this island, engaged in the study of the language. He is well. I have recent letters from Elders Lambert, Branch, Richards, and Stringam, who are laboring in the ministry upon other islands of this group. They also were well and in fine spirits, and doing a good work among the people.

Elder Woolley is with me on the plantation. He expects to go to the Island of Kanai, the latter part of this month, to be gone till April Conference. The foreign sisters on Laie fill well their part of this mission.

In haste,

Your brother in the Gospel,

ALMA L. SMITH.

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Bosque County, Texas,
Jan. 13, 1876.

*Editor Deseret News:*

Myself and Elder D. H. Greer have been in this county now about two months, and have held several meetings in this and over in Hill County. Our meetings have been pretty well attended, sometimes we have had crowded houses, with excellent attention, and better order I have never witnessed, which some of the people think remarkable.

We found in this section several who had been baptized years ago. Some of them have kept the faith, several defend "Mormonism" on all suitable occasions, and two of them have borne a strong testimony to the work of the last days, and to the divine mission of Joseph Smith the Prophet, publicly in our meetings.

I have an appointment (by request) at Mrs. Ivins', six miles above Kimball, on the Brazos River, for next Sunday. There seems to be considerable inquiry in some quarters, and some

few desire to get the Book of Mormon, &c.

The people here have treated us with much kindness, and we have had frequent invitations from strangers to call on them.

Kimball (my post-office) is about seventy miles north-west from Dallas. Waco is the nearest railroad point, distant about fifty miles from this place.

This is a beautiful country, and the lands are fine, especially the Brazos lands. The Brazos bottoms here are free from stagnant water and miasmatic swamps, which render the lower River lands so objectionable, neither is the long moss which was so abundant in the region where I once lived (some 200 miles below here,) seen in this upper Brazos country. This country is settling up very fast, and there is room for a great many thousands yet. Only think of a State 1,200 miles long, and six or eight hundred in width.

The winter here, so far, has been very mild, mostly like Spring, yet I have seen some ice three times. On New Year's day I saw corn up and growing.

Yours truly,

E. W. East.

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El Paso, State of Chihuahua, Mexico, Jan. 16th, 1876.

*Editor Deseret News:*

After a long but pleasant trip through Arizona, a portion of New Mexico, and a few miles through Texas, we arrived at El Paso, El Paso County, Texas. This is a small town on the Rio Del Norte, on the Texas side of the river. The old Mexican city of El Paso is directly opposite, in the State of Chihuahua. Here we have taken position for the present. There seemed to be no safe inlet to Mexico before arriving here, consequently we were forced to travel much further than we expected before reaching Mexican soil. Our reception here by the civil authorities was favorable, the customs officers allowing us to pass free, we paying for making out papers, the Prefect guaranteeing us protection under the law. We arrived here on the 7th instant. The Sunday following, the Padre warned the people against us, calling us all manner of names common to *live stock*. This did not discourage us in the least, for our faith was that it would be overruled for good. We can already begin to realize the same, for many of the more respectable class of citizens have called upon us during the past week, and said they did not approve of his talk concerning us. He told the people to receive our books and burn them. This made me careful about distributing them. Several have been given out, under promise that they would return them when read. There is quite a spirit of freedom manifested by many, they stating their belief in "conciencios freedom." We held meetings to-day, in El Paso, Texas, having been invited by the United States citizens to preach there. For the size of the place we had a very fair congregation of attentive and respectable hearers. They unanimously expressed their desire that we should continue to hold meetings there. We will do so while the Spirit dictates. The brethren are studying hard to learn the language. As soon as wisdom dictates, we intend holding meetings for the Mexican people. I think that will be soon. We feel well and have many reasons to be encouraged.

Your brother in the Gospel,

D. W. J.

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Missionary Work.—To-day, (Jan. 17th,) we perused a letter from Elder B. F. Cummings, dated at Canton, Fulton County, Illinois, January 9th, in which he states that the evening previous he baptized Mr. Williams, a merchant of that place, and also his son, a promising lad of fourteen years. He also ordained Mr. Williams an Elder, and set him apart to the labor of building up a Branch in that locality. There are several others who will probably be baptized shortly.

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An Autograph Letter.—King Kalakaua is mindful of Salt Lake. The following communications were received, yesterday, (Jan. 27th,) by Mayor D. H. Wells—

Consulate of Hawaii for California,
San Francisco, Jan. 21, 1876.

Sir,—I am instructed by his majesty, Kalakaua, to forward you the

enclosed letter received by mail steamer to-day from Honolulu.

Be pleased, honored sir, to accept the high regard of your obedient servant, H. W. SEVERANCE,
Hawaiian Consul.

To Hon. D. H. Wells,
Mayor of Salt Lake City, Utah.

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*To Hon. D. H. Wells, Mayor of Salt Lake City:*

Sir,—It gave me much pleasure to receive at Ogden, in January, 1875, John Sharp, Esquire, and the delegation of gentlemen from your city, and to hear the address read by John T. Caine, Esquire, in behalf of the City Council and citizens of Salt Lake City. The copy of that address having been mislaid, I have been unable to reply to it until now. It would have been a source of great satisfaction to me had I been enabled to visit your city and the neighboring district, and to have witnessed there the great results which "labor, economy, industry and union" have accomplished in a short time, converting "an almost desert waste" into a country teeming with products useful to man. The facts, however, are notorious, and they should encourage my subjects to look forward with confidence to what may soon be accomplished in the fertile valleys and plains of my islands, especially when the mutual exchange of products between them and the western shores of the United States shall be free and unfettered. With these objects in view, the citizens of your State will always be specially welcomed to this kingdom, as their habits of industry, combined with their valuable principle of co-operation for the common benefit, could not fail to present a useful example for my people to follow in these respects, and at the same time prove profitable to themselves. KALAKAUA K,
Iolani Palace,
Honolulu, Jan. 4th, 1876.

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## UTAH NEWS.

From the *Deseret News:*—

EGGS.—From information from a reliable source we are able to give an approximate estimate of the amount realized by the producers from the sale of eggs in the following counties—Utah, Juab, Millard, Beaver, Sevier, Sanpete, Davis, Weber (excepting Ogden City,) and Box Elder. For 1875, the eggs produced in those counties, we are reliably informed, if sold at 25 cents a dozen, would have netted to the producers $150,400. If the balance of the Territory were included, the revenue from this apparently insignificant source would not fall far short of $300,000 a year.

COMING HOME.—John Sharp, Esq., President and Superintendent of the Utah Southern Railroad, who has been on a business trip to the Eastern States, started for home on Saturday.

THEATRE.—There was a large audience and a splendid performance at the Theatre on Saturday evening, (Jan. 29th,) for the benefit of the Ladies' Centennial Fund.

DISTRICT COURT.—The Third District Court opened this morning, (Jan. 31st) Alex. White, C. J., presiding.

GOING AHEAD.—The Beaver *Enterprise*, of Jan. 22nd, comes to hand with twenty-eight columns, and boasting of five months' paper on hand.

From the *Salt Lake Herald:*—

MUNICIPAL ELECTION.—The Salt Lake biennial election occurs on the 14th February, when a mayor, aldermen, councilors, recorder, treasurer, and marshal are to be elected. Isn't it about time some action was taken in the matter of nominating candidates for the offices?